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XIV-XV Centuries the Scientific and Spiritual Environment and Attention to the Hadith Studies in Egypt

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Abstract:

This article covers the scientific and spiritual environment and religious sciences in Egypt during the Mamluk sultanate, which ruled the Islamic world from 1251 to 1517, especially the development of the science of hadith and commentaries on popular hadith collections, as well as the interest of sultans and scholars in Sahih al-Bukhari.

The scientific environment of this period was studied through the efforts of the Circassian Mamluks in the development of religion and science in the XIV-XV centuries and the life and scientific heritage of the historian and muhaddith Badruddin Aini and his contribution to the development of hadith. It was also analyzed that many scientific institutions were established in Egypt as a result of close scientific contacts and joint religious-scientific reforms between sultans and scholars, and the contribution of many scholars from the Mamluks and the common people to the Islamic world.

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Introduction: The study of the development of the scientific and spiritual environment and hadith studies in Egypt in the XIV-XV centuries and the interest of the Mamluk Sultans in the science of hadith and their contribution to the development of the science of hadith are the main part of my research on "Analysis of the commentaries on Sahih al-Bukhari based on the Hanafi madhab (on the example of Umdat al-Qari)." Umdat al-Qari is one of the most important commentaries on Sahih al-Bukhari based on the Hanafi school of thought, written by Badruddin Aini (d. 855/1451). Since the study of the life and scientific heritage of Badruddin Aini his book Umdat al-Qari, is the main object

of my doctoral research, the study of information about the scientific and spiritual environment and the development of hadith in Egypt in the period of Badruddin Ayni, ie XIV-XV centuries, serves to reveal the research work. It is also important for researchers conducting research in the field of hadith in Uzbekistan during this period and in the study of works written on the basis of the Hanafi madhab in the field of hadith.

The scientific environment in Egypt in the fourteenth and fifteenth centuries was so good that all the sciences flourished due to the great attention paid by the Mamluks and scholars to the religious sciences as well as to other sciences. The focus on the science of hadith in particular was very strong. It is no exaggeration to say that the Mamluk period is the "Golden Age" in the science of hadith. This is due to the fact that the books of hadith classified by scholars of various branches of the Sunni during this period are still the main guide for modern scholars.

Ibn Hajar mentioned that the flourishing of the science of hadith during this period and its superiority over other sciences was due to the existence of a scientific environment, an increased interest in memorizing the text and history of hadith, as well as the presence of strong memorizing khafizs [11:235]. As a result, many hadith madrasas were established in Egypt and Damascus. This, in turn, had a great influence on the increase in the number of muhaddithin and the acquisition of their knowledge. Ibn Hajar's "Durar al-Kamina" and Sahawi's "Az-Zaw al-Lame" provide valuable information about the number of hadith scholars and the importance of hadith during this period [20: 243, 11:230].

Main part: The Ayyubids ruled in Egypt and Syria from 567/1172 to 648/1251, after which the dominion passed into the hands of the Mamluks and lasted until 923/1517. Historians have divided the period of Mamluk rule into two parts, the period of the Bahri Mamluks (648 / 1251-784 / 1383) and the period of the Burji or Circassian Mamluks (784 / 1383-923 / 1517).

Since the effectiveness of Badruddin Ayni's scientific activity is visible in the second period, the period of the Burji Mamluks, the main emphasis in the study of the life and scientific heritage of the scholar is on this period, without neglecting the first period. This is because the first period was also effective in terms of the product of scientific creation, and the scholars of the second period were influenced by the creations left by the scientists of that period and classified many works using them.

In her research work on the history of the Mamluk period and sources on these centuries, Z.Aripova studied the approaches of medieval historians such as Ibn al-Asir, Makrizi, Ibn Khaldun, Ibn Hajar Asqalani, Badriddin Aini, Zahiri, Ibn Taghriberdi, Abdur Rahman Sahawi, Jalaliddin Suyuti in covering the role of the Abbasid caliphs in the socio-political life of Egypt in the XIII-XV centuries, and analyzed from the perspective of historical sources.

Sources classified by historians of that period reflect their attitudes to social, religious, economic, state, administrative and other issues in Egypt during this period. Of course, by studying these works, it is possible to obtain information about the political, religious-social and scientific-spiritual environment of Badriddin's current period - the period of the Burji Mamluks (784 / 1383-923 / 1517) and many events that took place in the country.

In Egypt, religion played an important role in the political management of the Mamluk sultanate. Since the sultan was both a sultan and a religious leader, he ruled the country in accordance with Islamic law and religious traditions [1:17]. In addition to electing four Sunni madhab judges, the sultan also appointed a chief judge for the four sects as the religious leader of the Muslims. The scholar appointed

to this position was a member of the sultan's council and held a position above four judges[28:100]. A judge was appointed for each province of the Mamluk sultanate, which was subordinate to the chief judge of the Shafi'i sect in Cairo, the qazi quzzot.

Since the Mamluks spoke better Turkish than Arabic, local Arab officials also had to learn Turkish. Also, most Mamluks felt the need for Arabic translators in their work. Due to the high need for bilingual scholars in the Sultanate, they were respected, and due to the conditions created for all intellectuals in the country, various disciplines developed here.

The sultans respected Islamic sciences and religious scholars, including tasawwuf and Sufis. The attitude of the Egyptian people towards Sufism and tasawwuf was positive, and even the Mamluk sultans and emirs followed the Sufis[2:104,409].

The Mamluk sultans, in order to develop Egypt during their reign in one hand, and on the other hand, in addition to the establishment of mutual funds and commercial, cultural facilities at their own expense, they they also built and waqfed places where members of the sect, such as rabot, zoviya, khanaqahs in addition to the construction of religious and scientific facilities, including mosques, mosques, madrasas, in order to increase the scientific and religious potential of the local population. These settlements served different classes of the population. Madrasas and mosques served as places of spirituality for the intellectuals and scholars of the society. Khanaqah, rabot and zoviyas served as a place of guidance and education for the masses. Here we can mention the Azhar Mosque, the Amru Mosque, the Askar Mosque, and the Ibn Tolun Mosque, which were famous in Cairo at that time.

Many madrassas and mosques in Egypt had circles of knowledge in different directions. The Amr ibn Os Mosque alone has more than forty circles of knowledge, and the Ummah Mosque in Damascus contains information on 73 Qur'anic teaching centers and many jurisprudence, hadith circles and madrasas[3:256]. Along with madrassas where Shari'a sciences were taught, there were also medical madrassas[2:412]. According to Makrizi, all madrassas had libraries containing ancient and rare works[3:399].

By the time of the Burji Mamluks, more attention was paid to science. Many scientific institutions have been built. When Ibn Battuta came to Egypt in 726/1326, he said, "There were so many madrasas in Egypt that it was impossible to count them"[30:18] It is clear from these words that great attention was paid to the development of science and the people of science at that time.

During the Mamluk period, the position of clerics even increased, and they made their worthy contribution to the sultanate by holding high positions in administrative and religious fields such as judiciary, fatwa education and foundation control, treasury, accounting.

The Mamluk Sultans agreed with scholars - judges, madrasa teachers and religious leaders on various issues such as political-economic, financial and religious-enlightenment and had good relations with them. The great scholars used to meet with the sultans from time to time and express their allegiance to them[31:1189].

The Mamluks built various structures - mosques, madrasahs, hospitals, libraries, hotels - from the abundance of waqfs of that period. The construction of these buildings was financed by donations from fertile lands. The fund also provided for the repair and maintenance of buildings, as well as salaries for clergy and assistance to students and the poor.

The madrasa, built in a unique style by Sultan Zahir Barquq, taught the teachings of four madhabs, namely the Shafi'i, Hanafi, Maliki and Hanbali madhabs, the Qur'an, the sciences of tafsir and recitation, the science of hadith and calligraphy. Also, Sufi circles were formed every day after the century.

During this period, the Mamluk emirs, along with working in the political positions of the sultanate, gained a reputation as a prominent scholar in the science of Sharia. According to Sahawi, Amir Ahmad ibn Kundugdi (d. 807/1404) was known as a jurist, although was an official in administrative work. For this reason, he was sent as an envoy to Temirlang (Amir Timur), including the great sultans and kings, as a representative of Sultan Nasir Faraj (d. 815/1412)[1:21].

Writer Muhammad Sha'ban Ayyub says that the Mamluk sultans were very skilled in using pen and sword. In this regard, during the Mamluk period, creativity, science and culture flourished, and political governance was properly established in the country[27:46]. Later, many prominent scholars emerged from the Mamluks themselves and their descendants. If we look closely at the emergence of scholars who grew up from the Mamluk sultans and emirs, we can see that from the time of the formation of the Mamluk state, but even earlier, from the time of Ayyubid, scholarly officials entered the field of science.

According to the historian Nuwayri, Zahir Beybars, one of the great Mamluk sultans, became famous among the Mamluks under the pseudonym "al-Alim al-Mujahid". This is due to the fact that young Mamluks from different countries were initially trained in the same fortress, along with the teaching of Sharia sciences and the Arabic language, they also underwent military training. As a result, muhaddiths, faqihs, writers, poets, skilled accountants and other representatives of the field emerged from this highly educated institution[12:68].

It was also natural at that time that the Mamluk emirs held military positions at the same time, as well as teaching the Shari'ah sciences. Ibn Taghri mentions in Bardi that Amir Taghri Barmish Muayyad was a scholar of hadith. Because he was educated by such well-known scholars of his time as Ibn Hajar and Badriddin Aini. He also read the Sahih al-Bukhari and Sunan Dorimi hadith collections.

Results and Dissussions: The history of the Burji Mamluks of the fourteenth and fifteenth centuries states that the Mamluks had a higher and stronger military potential, as well as a greater religious, spiritual, and cultural potential. An example of this is the military and spiritual work carried out in various fields during the Mamluk period. The Burji Mamluk sultans contributed to the prosperity of science and Islamic art and culture, as well as the socio-cultural life of the country. This is evidenced by the fact that more than 150 mosques and madrassas have been built in Cairo alone[9:69].

During the Mamluk period, the foundation's investments in the development of science and culture for the development of the country were not in vain. As a successor to the scholars who grew up in the time of the Bahri Mamluks, in the time of the Burji Mamluks, many prominent scholars in various disciplines emerged from each educational institution at the same time, in the same land, such as Shamsiddin al-Dhahabi (d. 748/1347), Ibn Kathir (d. 773/1371), Abdurrahman ibn Khaldun (d. 808/1405), Ibn Daqmaq (d. 809/1406), Ibn Haji Hasbani (d. 816/1423).), Maqrizi (d. 845/1441), Ibn Qazi Shuhba (d. 851/1447) and many other prominent scholars[16:15, 23:51,27:49]. As a result, the humanities and sciences, including Islamic history, general history, urban history, and engineering and medical sciences, also developed. Although many scientists did not study chemistry and astronomy during this period, they did classify many works[30:277].

Language, literature, and the sciences of puberty also received great attention at that time. Books on Arabic grammar are classified as commentaries, margins and annotations.

From this period, the works were again classified in the areas of *siyrat*, *tarojim* and *tabaqot*[16:19]. There were also written extensively on four schools of jurisprudence. The sciences of Tasawwuf and aqeedah were very widespread in the Mamluk sultanate, and as the Mamluks and the common people followed most of the Sufis, gathering rabats and dargahs were also established[14:67].

Since the Qur'an, tafsir, and recitation are the basis of the Shari'ah sciences, they were taught as a basic science in every madrasa and mosque, so the interest of local Muslims was high in addition to the demand for it. During this period, they interpreted the Qur'an through other sciences such as fiqh, hadith, aqeedah, and Arabic. Just as the emphasis was on the interpretation of the Qur'an, so was the emphasis on the sciences of recitation.

Most of the scholars who taught theology had a tradition of classifying books in their field. However, sources say that teachers who did not write books but taught in science circles for many years also made a worthy contribution[24:62].

One of the proofs of the sultans 'and emirs' interest in spreading the knowledge of the Shari'ah, in particular the Qur'an, hadith, jurisprudence, and methodology, was that throughout the year, in different seasons, they organized circles of knowledge to hear hadiths in neighborhoods and cities, especially at the Sultan's residence in Cairo. At the beginning of the month of Ramadan in 774/1372, Sultan Ashraf Sha'ban (d. 778/1376) decided to read the book Sahih al-Bukhari every day during the month of Ramadan in the Jabal Qala, and the judges and sheikhs attended to the first scientific meeting and begun the lessons[32:483].

After that, this custom became a tradition in the Mamluk state and lasted for many years. During the reign of Sultan Mu'ayyad Sheikh Mahmud (d. 824/1421) in 820/1417, on the 25th day of Ramadan, the sultan himself took part in the recitation of Sahih al-Bukhari at the Jabal Qala in the palace. Later, Sultan Mu'ayyad decided to read Sahih al-Bukhari for two months in a row, as well as other books of hadith. These circles of knowledge were also attended by great scientists and officials[30:271].

According to Ibn Taghri Berdi, Sultan Mu'ayyad himself led the gathering of scholars from the beginning of Sha'ban until the 27th day of Ramadan[13:376]. In this regard, we can get acquainted with the following thoughts of Hafiz ibn Hajar about the sultan in his work "Majma'ul mu'assis lil mujamil mufahris", it is not surprising that the sultan did this: "This sultan narrated a hadith from Sahih al-Bukhari with the permission of Shaykh al-Islam Sirojiddin Bukhaini. He also took it with him on his travels. We have even participated in hadith meetings several times"[8:352].

There was a growing interest in science from the sultans to the common people, and there were discussions and debates in various scientific fields with the participation of the sultans. According to Maqrizi, the jurist was always involved in the circles of knowledge and debates organized by Sultan Hisamuddin Lochin (d. 698/1299)[29:669].

As much as the Mamluk sultans contributed to the development of science, their 2nd and 3rd generations also showed a worthy zeal to classify works in the Shariah sciences. In particular, Hafiz Alouddin Mugultay ibn Qilich Bakjari (d. 762/1361) wrote in the science of hadith "Sharh Sahih Bukhari", "Az-zahrul basim fis siyratin nabawiyya", "Mahaz ala ahlil lugha wa ala kasir minal muhaddisin" and others, and wrote more than a hundred works in the directions[26:293].

The names of the scholars of this period became famous, and their works served as the basis for the books written by the latter. Hafiz al-Iraqi (d. 806/1403), Umar ibn Ruslan Bilqini (d. 805/1402) and Umar ibn Ali ibn Mulaqqin (d. 804/1401) can be mentioned among the brilliant muhaddiths of Egypt in the fourteenth and fifteenth centuries. As Imam Sahawi narrated from his Sheikh Ibn Hajar, "These three scholars, in the Iraqi hadith and hadith sciences, in the Bilqin Shafi'i school, were the miracles of their time due to the large number of classifications of Ibn Mulaqqin. They lived and worked at the same time"[31:187].

After this, other hadith scholars, such as his disciples Badriddin Aini and Ibn Hajar Asqalani, appeared in the field of knowledge of their time. In addition to writing many books, they were respected by the people and attracted the attention of scholars and emirs.

Prominent scholars during this period classified many works in the science of hadith and wrote collections of hadiths and commentaries on Sahih al-Bukhari. Historian Salih Yusuf Matuq in his book Badruddin Ayni and Asaruhu fi Ilmil Hadith gives a brief account of the hadith scholars and their works who classified the commentary on the science of hadith and hadith collections of the same period[30:272].

In the VIII-XIV / IX-XV centuries, not only male muhaddiths but also women muhaddiths contributed to the development of the science of hadith. In this regard, the works of "Ad-Durarul komina" and "Az-Zaw'ul lome", and the medieval historian Abdrahman Sahawi in his book "Ad-duva'-lomi' fi'yon al-qarn at-tasi" give biographies of many female hadith scholars who worked in those two centuries[25:12].

In Mamluk society, women were active in some official political activities as well as in scientific and religious life. Women learned from the jurists, muhaddiths and other scholars of the time, such as hadith, fiqh, nahw and sarf[6:207, 11:395].

In teaching women the science of hadith and religious sciences, the muhaddithas not only taught women, but also the famous male muhaddiths of the field. Some of them taught the science of hadith and the hadiths of Sahih al-Bukhari in the circles of knowledge of the Mamluk sultans established in the fortress of Al-Qalat Jabal[31:169]. Many great muhaddith women of the Mamluk period were permitted in the science of hadith[19:119].

The scientific features of this period are characterized by the summarization of analyzes or the interpretation of text or the abridgment of comments. Muhammad Kurd Ali describes the scientific environment of this period in his book Khutatush Sham as follows: "In the ninth and fifteenth centuries, the number of authors compiling, and commenting on previously classified works increased in Egypt and Damascus in comparison with those who created great scientific work or contributed to the emergence of one of the disciplines"[27:49].

The Mamluks intervened in the construction of madrasas, mosques and libraries, whether in Egypt or Damascus. They established foundations for them and assigned shares to their scholars and students. The madrassas of this period were famous for their madhabs. Some madrassas belonged to the Hanafis, some to the Shafi'i or Maliki or four madhhabs, and specialized in hadith or recitation and tafsir. However, Hanafi madrassas were not limited to teaching the Hanafi Madhhab, they also taught subjects such as hadith, tafsir, recitation, and logic from other madhhabs that were rare in other madrasas[9:111, 18:360].

In addition to classifying books in the science of hadith, the Salafi muhaddithin paid special attention

to commenting on hadith collections, especially the “al-Sihah al-Tis’a”. In addition to Sahih al-Bukhari, the study clarified that more than 20 commentaries, margins and commentaries were written on popular hadith collections during the Aini period alone.

It is important to pay special attention to Sahih al-Bukhari during this period. During the research, it was found that the following 19 commentaries and interpretations were written on this collection of authentic hadiths:

- Abdul Karim ibn Abdunnur Hanafi wrote an extensive commentary on Sahih al-Bukhari by Qutb al-Halabi (d. 735/1335) and did not finish it. He also commented on “Zawaid ibn Hibban alas Sahihayn”[20:12].
- "Sharhul Bukhari" written by Mugultay ibn Kilich Bakjiri Hanafi (d. 762/1361)[11:122].
- Ismael ibn Umar ibn Kathir al-Qurashi Damashqi (d. 774/1372) wrote Sharh al-Bukhari (incomplete).
- Muhammad ibn Bahadir Zarkashi (d. 794/1392) wrote “at-Tanqeh lialfazi al-Jame' as-Sahih”[7:180].
- “Fat’h al-Bari fi sharhi Sahih al-Bukhari” (reached the funeral section) by Zayniddin ibn Rajab Hanbali (d. 795/1393)[16:146].
- Umar ibn Ali ibn Ahmad ibn Mulaqqin (d. 804/1402) wrote a twenty-volume commentary on Sahih al-Bukhari. In it, he relied on and supplemented the commentary of the sheikhs Qutb Halabi and the Mughultoys, and wrote a four-hundred commentary on Imam Muslim's Zavoid, which he wrote to Bukhari[21:100].
- Sharh al-Bukhari was written by Umar ibn Ruslan Bulqin (d. 805/1401)^[7:182].
- Ali ibn Abu Bakr al-Nuriddin al-Haythami (d. 807/1404) singled out Ibn Hibban's Zavaid, which he wrote on the sahih.
- “Sharhul Bukhari” (20 volumes) written by Muhammad ibn Yaqub Feruzabadi (d. 817/1414)^[24:79].
- Muhammad ibn Abu Bakr Badriddin al-Damami (d. 827/1424) wrote Sharh al-Bukhari, most of which was devoted to the Arabs and called it Masabih al-Jame 'as-Sahih[7:180].
- Muhammad ibn Abdudaim Sharafiddin Naimi Al-Asqalani (d. 831/1428) wrote the four-volume Sharh al-Bukhari, entitled al-Lome 'as-Sahih ala al-Jame' as-Sahih[7:280].
- Ahmad ibn Muhammad ibn Ahmad al-Numani of Damashqi (d. 834/1431) wrote a summary of Karmani's Sharh al-Bukhari[2:80].
- Ibrahim ibn Muhammad Abul Wafa Tarablusi Sabt ibn Ajami (d. 841/1437) recited Sahih al-Bukhari more than 60 times and Sahih Muslim up to 20 times. He wrote “Sharhu Mukhtasar alal Bukhari” and called it “at-Talqih lifahmi qoriis Sahih” (2 volumes)[7:210].
- Ahmad ibn Muhammad Damiri (d. 842/1438) wrote Ta'liq al-Bukhari wal Muwatto[19:78].
- Written by Ahmad ibn Husayn ibn Ruslan Abul Abbas (d. 844/1440), Sharh al-Bukhari (incomplete)[30:43].

- Ahmad ibn Ali ibn Hajar al-Asqalani (d. 852/1448) wrote a commentary on Fath al-Bari's commentary on Sahih al-Bukhari. Badriddin Ayni wrote Umdatul Qari fi Sharh Sahih Bukhari.

The most famous of the Hanafi commentaries on Al-Jame 'al-Sahih is the 21-volume Umdat al-Qari fi Sharh Sahih al-Bukhari, abbreviated as Umdat al-Qari. It is one of the most perfect reviews. In it, Ayni commented on the alternatives to the hadiths that did not correspond to the Hanafi school of thought in al-Jame 'al-Sahih, and highlighted their advantages. He wrote comments on verses and hadiths that are difficult to understand so that the reader can understand them quickly and easily. In particular, each chapter is preceded by a table of contents so that the reader can quickly find the source they need.

Conclusion: The Mamluk era was full of various politically dangerous processes. Although the sources state that there were occasional conflicts between the Sultans, and sometimes riots, conspiracy and quarrels among the people, many scholars emerged during this period and served the Sultans faithfully, contributing to the classification of valuable works for Islam.

As a result of the focus on science during the Mamluk period, educational and spiritual institutions, the cradle of religious and secular sciences, were built. From the time of the Mamluks, all sections of the common people learned the science they wanted and were interested in. As a result, Mamluk politicians with Shari'a knowledge have emerged. In addition to religious scholars who contributed to the development of the Mamluk sultanate in various fields, scholars in secular sciences such as history, literature, linguistics, poetry, music, mathematics, engineering and astronomy also emerged.

During the Mamluk period, many works were written in the religious and secular spheres. Comments, frames and annotations have been written on the works of previous scholars. Even works in the military field have been written and manuals developed.

The Qur'an, tafsir, hadith, jurisprudence and other religious sciences were taught as a science in the masks of spirituality and enlightenment. Many famous scholars emerged from the common people and Mamluks who studied or were students of the same scientific institutions. It can be concluded that this period is the period of commentary, summary, frames and collections, as well as the period of encyclopedias, research and analysis. Scholars of this period wrote essays in all fields, and Imam Ayni appeared as a representative of the culture of this period with his knowledge and writings[30:312]. He even wrote commentaries and interpretations on the works of the scholars of Mawarounnahr. He studied all hadith collections, especially Sahih al-Bukhari, with great interest, and even wrote works and commentaries for centuries. The study of the scientific environment of this period and the study of works written in the field of hadith studies play an important role in the extensive study of information about the scientific heritage of Central Asian scholars.

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